

March 14, 1906. P. 7

For the Christian Observer.

Church Union in Korea.

Paper read at Secretarial Conference in Nashville.

BY REV. S. H. CHESTER, D. D.

There can be no question that the multiplicity of denominational divisions in our Protestant Christendom involves a great waste of the energies and resources of the Church. It makes it impossible also that the Church as an army should be handled with the kind of strategy necessary to its greatest efficiency. From this point of view, denominational divisions must be confessed to be an evil. Up to a certain point, however, they are also a necessary evil, which could not be removed without serious danger of introducing a greater evil in its place. So great is the "Mystery of Godliness" that no human mind, even under the fulness of the revelation of it given in the gospel, can comprehend it in all its parts. Because we can only know this mystery in part, wherever our Protestant freedom of thought exists, men will entertain more or less variant views on important questions of Christian doctrine, and will express those views as they have been expressed in the different creeds and polities of the Protestant Church. By suppressing free thought and appointing a body of officials to do the thinking of the people on theological questions, the Romish Church was able to achieve a partial outward unity. Inside of the one external organization which it built up, confusion and strife have everywhere and always been found.

Better the most extreme development of Protestant sectarianism than any external unity accomplished by the methods of the Church of Rome. Nevertheless, every movement that looks to the doing away with those divisions that are not necessary to give proper scope to the unfettered exercise of free thought and free conscience, is one to be welcomed and encouraged.

In the past half century the attitude of the different Protestant denominations towards each other has changed from one of hostility, and, in many cases, of active belligerency, to one of friendship and co-operation. This happy change is probably due in a large degree to the reflex influence on the home Churches of their foreign work. As the representatives of the various denominations have come face to face with each other and with the problems that have confronted them in Asia and Africa and the Islands of the Sea, they have discovered that the difference between preaching in the simplest or in the most elaborate ecclesiastical vestments, or the difference between calling those who rule in the Church, Bishops, or Presbyters, or Stewards or Superintendents, or differences in the view taken by their home Churches and expressed in the creeds of these Churches even of important questions of doctrine, are as nothing compared with the difference between Christianity and heathenism.

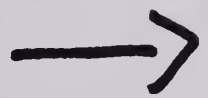
And so we see that when representatives of the different branches of any one denomination meet on the foreign field, they do not, as a rule, perpetuate the minor sub-denominational divisions which exist at home, but organize the results of their work into one Church. It would seem that this much of Church unity should be the minimum of achievement at which we should aim in our foreign work.

There are certain branches of work carried on in connection with Foreign Missions as conducted by all the different denominations which do not involve, to any considerable extent, questions of creed or polity. In these branches of the work a way ought to be found, and in many places is being found, for interdenominational co-operative effort on the part of different Missions operating in the same field. When we consider how tremendous is the undertaking to evangelize countries like China and India, and even like Japan and Korea, and how comparatively small are the resources which our Protestant Mission Boards are able to command for the carrying out of this undertaking, it would seem that any waste of these resources in the unnecessary duplication of medical work, and educational work, and printing work is something for which the Mission Boards, and the denominations which they represent can give no good excuse to the Master whose one work they are all trying to do. All co-operative movements along these lines, therefore, springing up in any of our Mission fields should meet only with welcome and encouragement from the Home Boards and the home Churches. How much farther it may be found practicable to realize the idea of unity in our foreign work without sacrificing something that is more valuable than any outward unity, is a question which cannot at this time be answered with any degree of assurance. It is a question, however, which has been brought before us for consideration in the development of our Mission work in Korea.

On the 26th of June, 1905, a meeting of the Methodist and Presbyterian missionaries in Seoul, with representatives of both denominations from other parts of the peninsula, was held for the purpose of discussing the feasibility of closer co-operation in their work. The Conference discovered that the difficulties in the way of practical co-operation in several lines of work were nothing like so great as they had previously been thought to be. Without dwelling upon the details of the discussions as reported, we have as the result of the Conference the following practical achievements in the line of co-operation in missionary effort (I quote from a letter just received from Rev. Wm. B. Reynolds, of the Southern Presbyterian Mission):

I. The union for this year, as an experiment, of the two Boys' Schools of the M. E. Mission and of the Northern Presbyterian Mission in Seoul.

II. The union of the two Korean Church papers, Methodist and Presbyterian, into one.



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III. A union hymn book.

IV. The union of two English Missionary periodicals, Methodist and Presbyterian, into the one paper entitled, "*The Korean Mission Field.*"

V. The combination of the two native Sabbath School Lesson Quarterlies.

VI. A union prayer calendar, published by a joint Committee of all the Protestant Missions, with the names of Missionaries in alphabetical order without respect to denominational connection.

VII. Union classes for Bible study have been inaugurated and union revival services were planned, and have probably been held during the month of February.

A plan was adopted for the uniting of two Medical Institutions, Methodist and Presbyterian, but owing to the opposition of some who were not on the field at the time, and have since returned, this plan is held temporarily in abeyance.

Mr. Reynolds also writes that before the meeting held in Seoul, the Methodist and Presbyterian Missions in the North had agreed upon a division of territory which resulted in the amicable transfer of several groups of Christians from the care of one Mission to that of the other.

The Conference at Seoul also appointed an Executive Committee and a Board of Directors for a proposed Union Publishing House, and Dr. C. C. Vinton, of the Northern Presbyterian Mission, was sent to the United States (and is present at this Conference) charged with the pleasing task of raising \$40,000 to put this publication work on a solid financial basis. So much for the real unity and co-operation that has been attained between Methodists and Presbyterians in Korea. I cannot conceive that anyone could hear the recital of these things with any other feeling than that of rejoicing and gratitude to God.

But the Korean brethren were not satisfied with these merely co-operative arrangements. The reports brought up to the meeting in Seoul of the remarkable awakening of the Korean people, and the spirit of revival in many places generated an enthusiasm which carried the brethren further than they had any idea of going when they assembled. At the conclusion of the Conference a resolution was unanimously adopted that "*The time is ripe for the establishment of one Korean Protestant Church, to be called 'The Church of Christ in Korea.'*" Events, however, proved that this resolution was a little ahead of time. There are some grave and difficult problems that will have to be worked out before the resolution can be put into effect. The question of a creed for the one Korean Church, formulated and agreed upon by the representatives of two Churches whose own creeds express widely different views on important points of doctrine, is one that will have to be squarely faced and solved, if solved at all, as only honest and conscientious men, loyal to the convictions and traditions of their respective Churches, can solve it. The attempt should not be made to solve it with any inconsiderate haste. It so happens that the representatives of the M. E. Church cannot take part in effecting this proposed union until they have received authority for so doing from their General Conference, which meets in 1908. Meanwhile the Council of Presbyterian Missions at its meeting in September, adopted a resolution to the effect that, until the General Council of all the Missions is ready to form one evangelical Church in Korea, the Presbyterian Council, while seek-

ing in every way to encourage and facilitate this union, would proceed with the organization of the Independent Presbyterian Church in Korea, in accordance with the plans and principles previously established and agreed upon. When this Independent Presbyterian Church is established, if it should grow as rapidly as now seems probable, by the year 1908, the native ministers and elders will be largely in the majority in its Presbyteries. According to the plan of its organization, it will be an independent and autonomous Church. It will have the right to initiate and consummate any movements towards union with other Churches which it deems to be right and for the good of the cause. If the Church growing out of the work of the Methodist Missions in Korea shall also come to be an independent and autonomous Church, and if then it shall be found that these two Churches desire union, there will be no Church in any foreign land that will have the authority or the power to estop any proceedings they may take looking to that end.

In conclusion, we would not throw any cold water on the zeal of our Korean brethren for Church union. Perhaps the Pentecostal atmosphere in which they have been living naturally causes them to look at things rather from the standpoint of the ideal than of the practicable. They will come nearer to the ideal, however, in their attainment, by aiming at it than by aiming at any lower standard. If this movement be of God, it will prosper. It is certainly to be desired and sought that the East should receive Christianity in a less divided form than that which prevails among us. It would seem hardly necessary to utter the word of caution that Church Union in Korea, or anywhere, attained by ignoring and obscuring in a creedal statement vital points of doctrine, such as the authority of Scripture or the Atonement of Christ, will be attained at too great a cost and be of only temporary duration.

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quietest, gentlest style, and much was
direct quotation from the Word. It was
the Miracle of the Spirit convicting of sin.
But there is a brighter picture, more
wonderful and harder still to paint: the
consciousness of that sin forgiven, the
happiueess of complete surrender, and
praise God, the Baptism of the Holy
Spirit.

The very simplicity of their faith
makes this experience easy. The strug-
gle was in no case a long one and through
the prayer of faith many received of the
fulness.

I wish you could have been at that
Hallelujah Meeting Surely this is the
best picture of all and not the least part
of the Miracle Such manifest joy and
exulting faith! (I suppose if we had been
Methodists we would all have shouted).
"I am so happy." "I cannot conquer my
joy," and one after another they sound-
ed their note of praise for glorious liber-
ty, their faces beaming with the glory
reflected from within.

O joy! wonderful fruit of the Spirit,
sweeter than all else in the burdened,
toil-worn Korean woman's soul. Oh,
Blessed Comforter! Thou hast come to
many, many weary oues and Thy fruit of
peace has smoothed out the wrinkles from
sin-hardened faces.

And now, readers, let me whisper that
these are some of the results of Union in
the truest sense of the word. I wish you
could have seen this Methodist Brother
working for the Lord in a Presbyterian
Church. As we sat and listened to his
earnest words and saw the eagerness with
which he followed the testimonies and
entered into the heart histories of our
people, we all, Missionaries and Koreans
alike, learned a sweet lesson of love.
Then, as they guthered about him to say
farewell, eagerly requesting him to "stay
always" or "return quickly," could one
dare even whisper denominationalism in-
to such ears?

Rather today we rejoice in pointing to
our church full of Presbyterian faith and
Methodist joy, and say with Brother
Hugh Miller of Seoul "you need not be
afraid of a Methodist."

"And closer yet and closer the golden
bonds shall be,
Enlinking all who love our Lord in
pure sincerity.
And wider yet and wider shall the
circling glory glow,
As more and more are taught of God
that mighty love to know."

Theological Instruction.

*From Personal Report of Dr. S. A.
Moffett, September, 1905.*

Next to the City Church I have given
more time and thought to theological
instruction than to anything else, not
only during the session of the class, but
with the committee in planning for the
same. During the three month term I
gave most of my time to this, teaching
the Shorter Catechism for two months
to the first year class, giving lectures in
Medieval Church History for a month
to the third year class, and conducting
this class also for a month through an
exegesis of First and Second Timothy
with discussion upon Church Govern-
ment. I also gave them examinations,
supplemented with lectures, upon their
reading of Isaiah and Romans.

With the Council's endorsement of our
plans for carrying on this work, our
Theological class has become a school
which next year will have three classes,
with a probable enrollment of forty stud-
ents coming from all the Presbyterian
Missions in Korea.

It is of the utmost importance that
these men be given a thorough training,
with instruction which takes into account
the fact that they are not school boys,
but grown men, with all the responsi-
bilities of their family cares and of the

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work of the church in which they are bearing the burdens as the practical pastors, evangelists, preachers, and leaders; a work which is taxing to the full their energies and draining all their resources, physical, mental, and spiritual.

I think our three years' experience with the advanced class shows us that by the time it has finished the five years' course as outlined we will have been able to take the next class over the same course in four years, so that while now two years behind, it will be able to finish the course the year following the advanced class, and the course become a four years' course. Later on when the main part of our candidates for the ministry come to us after completing an academic or collegiate course, there will be needed a readjustment of the curriculum and a change in length of term and number of years required.

A Trying Trip.

BY REV. A. L. BECKER, PYENG YANG.

Not long ago I received a letter from one of the class leaders in Sin Chang saying that the church members of that place were in trouble. A man who was staying in our native church building as sexton, and who was also a probationer, had gone off to another village, stolen another man's wife and established her in the church building.

In Korea this is considered one of the greatest sins a man can commit, and there is a peculiar mode of punishment meted out to the offender. The bereaved husband gathers his friends and relatives, goes to the house, destroys all furniture and property besides nearly beating the man to death. Sometimes the man dies from the effect of the beating. If the man is not killed in the process, the magistrate never in-

terferes and may even take part if one of his friends is the avenger. This primitive method of getting revenge and delivering punishment is considered wholly legitimate.

Of course it makes no difference if the offender does live in another's home. The building is razed by the furious mob just the same, for they reason that the owner ought to have known better than to have let such a man rent his house.

So you see of what my little group of Christians were afraid.

The leader told me in his letter that the avenger had not arrived, but they were expecting him daily, and were much afraid they would lose their church. He said also that the offender would not leave the church building and that the Christians could not make him go without a disgraceful fight, as he, the sinner, had several big sons and a brother in the house with him. The heathen people added to the discomfort of the Christians by taunting words, such as, "You who believe in being good and holy have those among you who are worse than any of us."

Then, too, a young woman church member met the backslider on the street and began to upbraid him for his sins, with the result that there was a scene. At this you may not wonder that my poor class leader was nearly distracted. There was nothing for me to do but to go as quickly as possible to this place, sixty miles away, in order that I might straighten things out and save the church building. I was so afraid I might be too late that I set out with but little preparation.

It had not rained for weeks before I started, so I did not prepare for rain as well as I might have done, as I did not expect to be gone many days. But I had not been out of Pyeng Yang more than an hour, when a severe wind and rain storm overtook me, causing me to

stop in a little (it began to clea ed on my journ another shower

I climbed on in a drizzling stopped for din as my boy coul heat up the foo came out and but as fate wou another showe though I rode tried to keep soon wet to t look for a plac could neither v ride on the alr very far. But when all goo household spir me a spare re along to the ne four miles dist

Somewhat c finally found a willing to run ancestors, by t consideration. place to stay had not broug and had no dr: reau nud flo several flues down on the n get my clothe quently and b; meantime, th floor mats fou and all ight fleas—I woul small tigers, orous instinct

I arose at 3 boy, my teac order of impo wending our before six o'clock

come. We wait till eight and then start a man out to hunt up the mapu. At eight thirty or nine the mapu comes leisurely up leading a horse, not the one bargained for to be sure, but another, for that one either died during the night or is sick or sold or more probably has gone off on another trip because a few more cash were offered.

At length the start is made and things go along with ordinary smoothness.

On a recent trip, as the journey was to be a long one, beside the load on the horse I put a small load on my donkey and told my boy to lead him till we got through the city. His pride was offended at being required to lead a loaded animal through the city, and so he did it very carelessly. When passing out of the compound he did not open the gate sufficiently and so one side of the load struck the swinging gate and broke off the handle of my new umbrella. As he went through the little water gate in to the city he collided with another load coming from the opposite direction. Result, a broken box. As we passed through the crowded market at a rapid pace the load struck a finely dressed Korean who had his back turned to us, and sent him sprawling over some kerosene boxes into the middle of a floor covered with merchandise. He picked himself up gracefully, and looking around to see what had happened to him, saw the donkey disappearing in the distance and admiringly exclaimed, "Nakui chota," "There's a fine donkey." Was he angry? His immaculate clothes were soiled and his dignity severely shocked but not a sign of wrath disturbed his serene countenance. Was I angry? Well, perhaps I was only righteously indignant. Patience and the control of one's emotions are things that we Westerners can well learn from these Orientals.

The afternoon brought us to Kang Dong. There has been a church build-

ing here for eight years, but very few Christians. Here it was that, a few years ago, during a very dry season when the crops were nearly killed, an angry mob assembled to tear down the building and drive the Christians out of town. The reason assigned was that the rain gods were offended by the presence of the Christians and had therefore withheld the showers. But a loving Providence was watching over his own and the crowd finally dispersed without doing any harm.

The Christians had thus suffered so much persecution that one by one they had moved away, till last year there were but two men and one woman remaining. Then a Spirit-filled and happy old man and his wife from Yul Pai moved into the church to be its keeper, and day and night he preached the Gospel to all with whom he came in contact. Some young men grew interested and came to the services. It is sufficient to say that there are now thirty-five regular worshipers there. There is one peculiar thing about this place that I have never noticed elsewhere—the singing of Christian hymns by the unbelievers. When last entering the city I heard the sound of singing in several houses that I thought were not Christian. On inquiry I was told that many unbelievers had learned to sing Christian songs. Who knows but that the singing of these hymns may be the divinely appointed means of leading these people to sing praises from the heart to the God whose praises they now sing only with the lips.

Some days later while travelling along an unfrequented road I was surprised to hear some one shout 'hallelujah.' Thinking that some Methodist brother must have strayed into this out-of-the-way place I turned to meet him, and found that he was a good Presbyterian and no Methodist at all. We had never met before but he had heard that the 'moksa'

was expected along that way soon and not knowing whether I was he or some other foreigner he used this method of finding out. I find that there are just three words that are universally known wherever the Gospel is known, Jesus, Hallelujah, and Amen. These words are not translated into foreign languages but are taken over bodily. Other words shall pass away but these three shall abide forever; and the greatest of these is Jesus.

Last fall when I visited Ki Tan in Chasau County, the man who lives in the house beside the church was drunk and spent the whole afternoon going about through the village reviling me and the Christians at the top of his voice. When it came time for the evening service he was still at it and it was with the greatest difficulty that we could go on with the service, as he stood outside with the crowd that had collected to see the fun, and made a great noise. He would put his head in at the door and say 'Now they are praying,' 'Well aint you through yet,' and various other remarks to the great amusement of the crowd outside and some of those within. I stood it as long as I could and then when he was looking in at the back door I slipped out the front door and caught him by the back of the neck and forcibly brought him into the church and set him down beside me and made him keep quiet for the rest of the service. Upon this the noisy crowd outside dispersed and we were able to worship in peace.

Whether it was this heroic treatment or something else that caused it I do not know, but certain it is that when I visited them this last spring he was one of the happiest members of the group and his treatment of me was very different from that of last fall.

Its power to change the hearts of men is one of the greatest evidences of the divinity of that Gospel that we love to preach.

The Revival in Seoul.

BY REV. S. E. MOORE.

Asked to write something concerning the special meetings recently held in Chung Dong I would mention first some things that seemed to militate against their highest success. Such for instance as the absence of our veteran missionaries. Dr Underwood being confined to his home after the first two or three evenings with a very heavy cold and Dr. Scranton being called elsewhere by his work, Mr. Bunker who was to lead the music was also unable to be present a number of evenings because of illness, and Mrs. Underwood's absence for similar reasons during the last week were felt to be a loss. Then the weather was bitterly cold most of the time, and the church was not always as warm as it should have been, especially the inquiry room. If we add to these items the fact that this was our first attempt at Union evangelistic work attended by that incompleteness of preparation and ignorance of the best methods which is likely to accompany first efforts we can readily see that future efforts may be expected to prove much more fruitful. The movement began in the calling together of the pastors of the city churches for conference 10 days before the meetings began. It was decided to hold day meetings in each church and union meetings in the evenings—A Methodist missionary to preach in the Presbyterian Central church and a Presbyterian in the Chung Dong Methodist church. It was thought best for one man to do the preaching night after night. Committees on music and literature were appointed and an executive committee put in charge of the whole work. The two weeks beginning with January 26 were decided upon as specially appropriate because of the Korean custom of stopping work at that time—their New Year season. The committee felt that the first week

should be spent in special effort to revive the native church and that the invitations to outsiders should not be distributed until the second week. Personally I am inclined to think this was a mistake and that the night meetings should have been for the unconverted from the first, leaving the work of reviving the believers to be carried on in the day meetings, which were held morning and afternoon by the pastors of the several churches. Audiences varied a good deal, there being a perfect jam one evening when the weather was especially pleasant. Although much hampered by having to use two hymn books with only some fifteen hymns in common the singing was very hearty and as one not long on the field remarked the people sang as well as congregations do at home and the solos and duets both from foreigners and natives were very helpful. Perhaps the assistance of Drs. Avison and Hirst who took Mr. Bunker's place when he was absent and that of Misses Edmunds and Harbaugh at the organ should be specially noted. One feature which seemed helpful was the repetition of Scripture by the congregation. Many precious texts were repeated line by line after the leader. The fifteen minute prayer meeting just before service was also very helpful, one being held by the foreigners and one by the natives holding positions as elders, deacons or Sunday School teachers. The presence of the Spirit of God was manifest in the hearty confessions of sin, the preacher being stopped one evening by a woman rising and saying that in listening to the Word she saw her sins as she had not before, and there were also many testimonies to a quickened spiritual life.

In response to the invitation men and women arose night after night to express their desire to follow Christ. A few times the inquiry room was quite full, and how to best conduct an inquiry meeting in a heathen land is still some-

thing of a problem. Dr. Cutler who had principal charge of the work with women had an experienced Christian relate her experience one evening, and then had the women offer brief prayers to their newly found Father. On the men's side also we tried to have individual prayers and though the words were stumbling these first prayers touched our hearts and doubtless reached the throne of God. Among those who came out were a few of the official class, but the soldiers were especially numerous. Owing to imperfection in our arrangements many of the names were not taken. During the last few evenings a copy of John's Gospel was given to each new inquirer and a short time taken in the after meeting to explain some text from that book. 130 Gospels were thus given out there to the men as very few of the women could read, and the number of women who arose to express their desire to lead a new life is estimated at 40-50. The meetings continued for sixteen days and then closed because of the winter class beginning its sessions. The last night was one of the best in visible results, 13 rising on the men's side for prayer and 17 others coming forward afterwards. It ought to make us ashamed to think that we have never before tried to have union evangelistic services, and the results though small as compared with Pyeng Yang are certainly sufficient to show what God is ready to do for us when His servants come together "with one accord in one place." No account of the meetings would be satisfactory without mention of Brother Hounshell who was always ready to take an earnest part in the early prayer meeting or in conducting the testimony and after meetings.

The Yeng Byen Bible Institute.

BY LOUISE OGILVY MORRIS.

The first Women's Bible Institute of the Yeng Byen Circuit began on April

third in the church in Yeng Byen city. Word had been sent out to the few country churches, hoping that perhaps six or eight of the women might be able to come in. In talking the Class over beforehand, we thought that if twenty names were enrolled we should be very grateful indeed. Our little faith has been rebuked, and our hearts made very glad by having a class of thirty-three earnest students, fourteen of whom came in from the country, leaving their homes to travel from seventy to two hundred and sixty li, spending from two to five days on the road each way and ten days here in study. The women from one circuit of our district have been in the habit of attending the Pyeng Yang Class, so this year, as usual, they went there for study. Consequently the fourteen women who came here for study is not the complete number of women from our district who have studied in the Fall Classes.

This has been a peculiarly hard year for the Koreans of this part to get hold of ready money. The old Korean money has gradually gone out, and the new money seems to have been held in the further southern cities, so that ready money is scarce up here. The people have their grains, et cetera, so that they can live comfortably, but they find it exceedingly hard to travel, or do any thing else that takes money. Consequently we especially appreciate the large number coming into our first class, for they have paid every cash of their own expenses. Not a cent was given, nor even asked for, to help any one of them either in their trip in, or during the class. It was suggested that the class close one day earlier, so that the women would have three days to get home in before Sunday, but they said, "No, we have come to study ten days and we do not want to stop a day early."

There is a beautiful mountain on the

north of the city, called Yak San. The Buddhist Monasteries are there, and the rocks and trees make it a very pretty place and a very popular one for picnicking, so the women were very anxious to make a trip out there. Their lives are so bare of pleasures and uncommon sights that this meant much to them. They said they should not be able to sleep for thinking of it. Some one suggested that they had better ask that the Class be closed at noon on the last day so that they could have that afternoon for their picnic, but the majority said, "No, no, we do not want to miss even one afternoon of study." So they decided to stay over the next day for the picnic, and try to make their money stretch over an extra day, rather than miss one afternoon of study which they might have.

Our last meeting was a very interesting one. We closed the regular classes and all met together the last afternoon. First we had a testimony meeting—each one giving some thought, from the class studies, which had been especially helpful to them. The variety of impressions, the deep conviction of several, and the realization that had come to them of what Christianity is, and what being a real Christian means, were all very interesting and very gratifying indeed. After various discussions,—as to whether the class had been all that had been hoped for, and all it should have been to them, we talked about the next class and what improvements we might be able to make, and finally took a vote on whether we should study only the Bible or take up other studies such as Geography, Hygiene, et cetera. I almost feared to put the question to vote lest it should go against my own desire for these women, but I was much pleased when three fourths of them said that since they knew so little about the Bible they would rather spend these

few days with us twice a year studying only that. The other things would be very interesting they knew, but they said that since they could only study here for such a few days a year that they thought they preferred to get all the knowledge of the Bible that they possibly could. In closing all agreed to take for our rule of living, for the few months intervening before the next class, the text in First Corinthians—"Whether ye eat, or whether ye drink, or whatsoever ye do, do all to the glory of God." We hope to have a testimony meeting at the beginning of our next, and tell one another how we have succeeded in living up to our rule.

I have had the blessed privilege of being in the large Pyeug Yang study classes and have found them times of deep experience and pleasure, but no experience has made me so grateful or given me such joy as this class of thirty three women from among the *few* Christians of this new circuit, where our work is just beginning. I felt so happy over our city women attending so well. We only have eighteen or twenty regularly enrolled attendants here, and they nearly all attended the class, throughout, most faithfully. Every one in the class came to study till the end, the attendance was almost perfect, the interest and earnestness most marked. Not one was an uninterested or unlearning pupil. All seemed so hungry and so thirsty and so quick to catch and profit by each truth.

The Pyeug Yang ladies were so kind as to send me two of their proficient Bible Women—Susau No and Madeline—to help in the Class. I have much appreciated them, as also have all the women. It would have been very hard to have the Class without their good and willing help.

We most keenly feel the great responsibility and importance of this work

of laying foundations for what we believe will some day be a great work. We realize our weakness and our helplessness here alone on this large district, but we know that all things are possible with Him who has given us this joyful privilege of labor, and we ask that you will not forget us in your times of intercessory prayer.

After Three Years.

BY REV. J. L. GARDINE, WONSAN.

An interesting feature of missionary work is that of visiting a place after a lapse of time and noting the progress that has been made by the church in that time. The writer recently spent several days with a church, which was the first one he visited, outside of the mission station, after reaching Korea, three and a half years ago.

At the time of the first visit the group was small and the service was held in a two khan room (eight by sixteen feet) into which were crowded the believers numbering perhaps forty, including the women and children. Now they have a nice church and at the Sunday morning service the attendance was about one hundred and seventy.

At a smaller village two miles away they were just completing a new church, in which I conducted the first service held. I remarked in beginning that I had once before, three years ago been in that village and that then there were only three believers in the place. The present leader of the group replied "Yes, and at that time I was so foolish as to run and hide when I saw you coming." This group now numbers about thirty five, and this is but an index to the way the churches have grown in a number of villages near by, where three years ago there were few, if any believers.

On my former visit to the church first spoken of, we had a class of children at an hour separate from the service with the older persons. This class was composed of several boys and one forlorn looking little girl, who would sit close by the preacher to keep from being pushed aside by the boys, who seemed to feel that she had no business there anyway. I did not recognize, in the bright, neatly dressed girl of twelve, who came into our room on the recent visit, the former pinched and frightened little creature. She recited Bible verses

and catechism answers in a way that surprised me greatly, as, so far as I knew, there was no one to help her or look after her studies. I was most interested though in the words about what Christianity had done for her home. Formerly her father had been a great drinker and was very mean to them, at times driving every body away from the house. He was also a gambler and they were often in very pinched circumstances. Now, she said, all were Christians except her grandfather, and that every thing was different in the home. There was no fighting or quarrelling, no drinking, no offering of sacrifices to ancestors or evil spirits and they had a sufficiency of everything. As she put it, "Christianity is good for the body as well as the soul." I would ask for no better proof than her own round, smiling face, as compared with the wan and wistful look that she formerly wore. Praise God for a gospel that brings joy and brightness into the lives of children!

A New Style of Courtship.

BY REV. J. S. GALE, D.D. IN WOMEN'S WORK FOR WOMEN.

Among the earnest, quiet men who live at the foot of the Yellow Dragon Mountain, Kaysunnie is most beloved. He had become a Christian, had established unbroken communication with the Lord of all the earth, and had lived already two years in His company. He had a brown beard, easily noticeable in a darkly haired land, and his pitted face was extremely homely. But he had given over into the keeping of his Lord his homely face, his thatched hut, his fields at the foot of the Yellow Dragon, his wife and his little baby girl. I called on Kaysunnie frequently and was always handsomely entertained. A clean mat was unrolled for me and I dined on the best Korean rice, seaweed and pickled cabbage. Kaysunnie would ask me to

pray with him, to pray that his heart might all be given to God, and that his home might be a Jesus home.

The winter class came and Kaysunnie was present. He had come twenty miles that morning to join the opening service; but he had to go home after, for his wife and little baby girl were sick of small-pox. Next morning came the news, "Be it known to all the brethren that the wife and child of Kaysunnie have gone home to heaven." His brown beard and pitted face appeared no more at the sessions. He was home alone on his vacant, cheerless *kang*, wondering how it was that the old devil *ma-ma* (small-pox), which he used to worship, could come with such a high hand and rob a Jesus home. No doubt his faith had been too weak and poor. Through a long succession of lonely days he prayed away his sorrows and doubts, and came forth with tears dried, saying, "The Lord has been so good to me."

Usually Koreans marry in a week or so after burying a wife when they are as well off as Kaysunnie, but a year passed around and the headman of the village said to me once, "Poor Kaysunnie, he has no wife." Once, when the subject was raised, Kaysunnie said, "God will give a wife when the time comes."

On an unexpected day Kaysunnie called at my study door with smiling face. We passed our salutation of peace and he said, "I have some very important news for the *moksa* that I have not told to anyone but the Lord. I am going to be married." "Indeed," said I, "to a Christian I hope." "Of course! to no other than Mr. Oh's daughter." This daughter, called Pobay, or Treasure, was quite a beautiful girl.

"I've carried on a correspondence with Pobay," said Kaysunnie, "and I want to ask the *moksa* if I have done it in accordance with the laws of the church. She has answered me and we

CAROLINE A LADD HOSPITAL.

PYENG YANG, KOREA.

Report for the year May 1, 1906, to May 1, 1907.

J. HUNTER WELLS, M. D., In charge.

The work in the Caroline A. Ladd Hospital of the Korea Mission of the Presbyterian Church in U. S. A. has continued without interruption for the past year. On three occasions when I was absent, once at Seoul and Fusan for ten days, partly professionally, once at Syenbuu for a few days, and once at Shanghai in attendance at the China Centenary Conference and at the meeting of the Medical Missionary Association, of which I am a member, Dr. Follwell, very kindly, looked after the hospital and other work. Not only then but throughout the year he has been most kind and I wish to record my thanks for it all. I am also indebted to Mrs. Dr. Hall for valuable assistance on several occasions when she assisted at some severe surgical operations mostly for the removal of ovarian tumors.

the foot which subsequently was amputated. The woman was poor and helpless. The Japanese made her a present of six yen to help pay the hospital expenses. This is one instance of the way Japanese are treating the Koreans but the kind which rarely are heard mentioned. I have much pleasure in presenting it as an item. The Japanese was a doctor, the woman was a Christian, and the gift was sincere.

Another woman whose arm was amputated became a firm believer as did also her mother-in-law who was with her.

The visit of the Holy Spirit helped the hospital as it did also all other institutions and individuals. A student discharged over a year ago living in a distant district, made confession by letter and some restitution. A note I made on February 11, concerning a visit to the Academy is as follows: "Was over at the Academy last night and saw the union school of about 300 pupils in service and confession. Write of it here because its a medical question as well as a theological one. The confessions, some most touching, all sincere—were exhibitions of strong feeling and overcome emotious. They began usually quietly and occasionally one worked up an intense religious fervor by beating his breast and pounding the floor. There is no question about the sincerity of the confessions but there is evidence of the contagious influence of such scenes and such detailed confessions of petty jealousy and thieving, hatred or criticism of teachers and other sins and even crimes, that prompt others to confess to sins which might not otherwise be mentioned publicly. Many of the students had slips of papers with a list of their sins as under stress they thought they might forget to mention some. Of the general good effect there is no question whatever."

